

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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KINGDOM BRIEFS

J. W. Weathersby resigns at Bay St. Louis, effective January first. We hope he will be kept in Mississippi.

The Lauderdale County Sunday School and B. Y. P. U. Convention meets with the New Hope church, October 30-31. They have a good program.

Brethren T. L. Holcomb and J. E. Byrd announce that there will be a joint meeting of the executive committees of the two encampments during the State Convention in Hattiesburg.

Mrs. R. H. Graves, for many years a missionary in Canton, China, made a talk at Clinton while on her visit there. She is now enjoying a rest with relatives in Blue Mountain. But you know how women are—they will be always busy while they are resting.

Brother L. E. Lightsey has been the efficient colporteur of Lebanon Association for two years. The matter of colportage in the future was left in the hands of the executive committee. The moderator said that Brother Lightsey was one of the best institutions that the association had.

We appreciate receiving from Pastor Hardy L. Winburn an invitation to attend the centennial celebration of Walnut street church, Louisville, Ky. This church has a noble history and the celebration of it will bring out in a worthy and helpful way its contribution to the denominational life. May its future be an honor to its past.

There are in New York State, 950 churches, 900 of which have been either brought into existence or helped by State missions. Since State mission work has been done the population of the State has grown ten fold and the membership of the churches fifteen fold. Dr. A. H. Strong says this is due largely to State missions. The same is true in Mississippi where we have more churches but fewer members than Baptists in New York State.

The Standard, of Chicago, reports that of the 756 students in northern seminaries for the year 1913, only nineteen did their undergraduate work in state universities. The Northern Foreign Mission Society sent out in four years eighty-six student volunteers. Of these a very few were from state schools as medical missionaries, none as preachers. It is evident that the denominational college is one of the chief assets of the kingdom.

The Journal and Messenger opposes the use of foreign languages in the American public schools and all the more the establishing of special departments in theological seminaries for students of foreign birth. What is more, it backs up its belief with good reasoning. Let them become Americans and learn by the medium of the English language in which the best books for students are printed.

We publish this week an article by W. P. Price, of Waycross, Ga., on the question of compensation to the denominational paper for space given to the work of our boards. Brother Price recognizes that there are two sides to the question, but he says nothing of but one side. He seems to miss the mark entirely by assuming that what is given to the readers through the columns of the papers by the boards is news. In nine cases out of ten that is exactly what it is not. The fact that it is not news but argument and appeal, does not render it unsuitable for the paper or its readers, for there are other things besides news that our people need to know, but this fact takes all the force out of Brother Price's contention. There are two sides to the question, but the news side is hardly one of them. On the other hand, if the boards had to provide their own medium of communication, as some of them do, they would and do find it an expensive and less efficient method. Speaking for The Baptist Record, we can say that it is our pleasure to do what we can to help every one of our boards as long as we can travel without oats. It is not a question of willingness, but of ability and justice and righteousness.

In a sensible article in the Religious Herald, Missionary R. S. Hosford says with reference to the qualifications of a missionary, "The call of the continent is for 'men,' not merely more men. The smaller word is the important one. The Savior did not thunder out a call for twelve hundred apostles; He just taught and filled the hearts of a bare twelve, and through the prepared few came Pentecost and the power of God. First, a missionary to South America ought to be a prolific soul-winner before he ever starts out on the sea voyage. A change in one's geographical position never, in itself, works a change in one's spiritual possession. A real missionary does not learn his task on the field; he learns it at home and goes abroad a tried winner of souls. Again, a missionary is not merely a pastor, not even a 'successful pastor.' A missionary is an apostle aflame with evangelistic zeal through the touch of God. Many a pulpit prince at home would prove a broken-hearted spiritual pauper in South America."

There is a growing dissatisfaction with the methods of some evangelists in securing free will offerings for themselves, particularly a feeling that collections and the management of them should be in the hands of the church itself and not manipulated by the evangelist. The Home Board evangelists are less embarrassed in this matter because they are given a salary and what is collected goes not to them but to the board. It might not be a bad idea to have a definite understanding with the evangelist as to what he is to be paid for his services just as there is with the pastor. Some churches are getting to be afraid to ask a man to help them in a meeting for fear he may be disappointed in the offering.

Dr. Weston Bruner, superintendent of Home Board evangelism, has been called to St. Charles avenue church, New Orleans, and it is thought he will accept.

Deacon A. J. Brown of Aberdeen, writes that his pastor, C. C. Kiser, has just undergone a successful operation in the Baptist Hospital in Memphis. We hope for him a speedy recovery.

You will find in this issue a good sermon by Brother D. J. Miley, which was preached at Rankin County Association. It is straight to the mark and uplifting. If he preaches this way all the time, his people are well fed.

In ordering a second lot of Convention Normal Manuals, Brother Noel Skelton, of Bellefontaine, writes, "I have a class at one place in the country of over twenty members. Give us country folks a chance and see if we won't make a showing."

At the Lebanon Association, messengers from Jones county called a meeting and decided to recommend to their churches the organization of a new association to be known as Jones County Association. The executive committee of Lebanon Association was instructed to give letters to such churches as apply for them. The plan is to organize within the next few weeks and get ready for the new year's work. They propose to have a church-to-church campaign and enlist the country churches as well as town churches of Jones county. There is plenty of work to be done, plenty of room to do it in and plenty of churches to do it well.

Paul, in writing to Timothy, reminds him that the purpose of his being left at Ephesus was to remind them not to give heed to nor preach a different doctrine, nor to assume the role of teachers of the law, which degenerates into vain chatter. But he assures him that the end of the charge is love. The end of preaching is never negative, but positive; not to prevent something but to produce something. The ground may have to be cleared of roots and briars and stumps, but the work is to make something else grow. The end of the gospel ministry is to produce "love, out of a pure heart and a good conscience and faith unfeigned." The heart must be made pure, cleansed from its natural pollution; there must be installed a good conscience, in good working order, quick to discern the right and wrong, to distinguish the things that differ, and strong enough to compel obedience to its dictates; and there must be a faith unfeigned, a faith that grips the truth of God's word and acts upon it. These three things will produce love of genuine quality and abounding in quality. This is the crowning grace as well as the first fruitage of a Christian life; a love that takes in everybody from God to the worst sinner.

SERMON

BY REV. D. J. MILEY.

"WE HAVE SEEN THE LORD."

John 20:25.

(Sermon preached before the Rankin County Baptist Association.)

The world's great need is a vision of God. Certain Greeks gave expression to this truth when approaching one of His followers, they said, "Sir, we would see Jesus." The desire has been realized in this instance—the occasion to which the text refers—and some, at least, are happy, in the announcement that they have seen the Lord.

As a church, as individual Christians, we need the vision.

First. It fits one for life as nothing else does. Moses came face to face with God at the burning bush, and was never the same man any more. Saul of Tarsus had the vision and was no longer Saul, but Paul. Zacchaeus saw Him, came down and went out a new man.

Second. It inspires one to do things. Behind every movement, whether great or small, something has prompted us to act—inspired us. The greater the inspiration, the greater the effort to do, and the greater the zeal that characterizes the doing. A vision, such as the disciples had, would make us do, not only that which we are leaving undone, but do what we are doing, with new interest and greater zeal. It would make us do with all of our might what our hands find to do.

Third. It brings peace to a disturbed life. There were fears without, conjecture and anxiety within, but when Jesus appeared in the midst. He said, "Peace be unto you." On the storm-tossed sea of life, nothing so readily and so permanently brings to us the calm for which we are longing, as a vision of our Lord walking on the waves, coming to our relief.

Fourth. It makes us rejoice. Hitherto sadness had prevailed. They had "hoped that it was he who was to redeem Israel," but were disappointed. What sorrow is manifested in the expression "They have taken away my Lord, and I know not where they have laid Him." But now, wild with joy, going by leaps and bounds to break the news, we hear them say, "We have seen the Lord." How the clouds of sorrow do vanish at the appearance of the "Sun of Righteousness."

Fifth. It is a source of strength. After having spoken peace unto them, and imparted unto them that joy for which they were longing, He breathed on them, and said, "Receive ye the Holy Ghost." Thus they were stronger and better equipped for the issues of life, because of this vision. We need the vision that we may have the strength to resist, to endure, to overcome; but, most of

all, that we may have greater efficiency and greater energy in carrying out our Lord's commands.

When Did They See Him?

First. On the first day of the week. It seems easier to be in the spirit of the Lord on the Lord's day. We not only need the rest and recreation which the day imparts, but the vision that may be ours if we seek it. Instead of so much Sabbath desecration, we need to convert the time into "quiet hours," hours of meditation, the reading of God's Word and prayer; hours in which we shall come face to face with Him.

Second. When they looked for Him. We usually see what we look for and get what we go after. A remarkable thing has taken place. There is a vacated tomb! No Christ is there! Only the cloths! Some one is filled with curiosity. He goes to see the tomb and the cloths. He sees, then reports back "It is the truth; they are there; I saw them." Another is there to see—not the tomb and the cloths, but her Lord. She is disappointed. She is weeping, but she lingers, then stooping down and looking in, she has the vision. She saw what she looked for, for she looked for Him. How we do need to linger, though it be in tears, till we get the vision.

Third. While they were assembled. It is when His people have gathered together in His name that Jesus will be in their midst. There is no better time for seeing the Lord, than on the Lord's day, in the Lord's house, with the Lord's people who are assembled in the spirit of the Lord. Thomas was absent and missed the vision, and thus was filled with doubt. Many of our people are missing the vision and are lingering in the darkness of doubt because of the forsaking of the assembling of themselves together, "as the manner of some is."

Fourth. While the doors were shut. The disciples were afraid of the Jews who had killed their Lord, and thus were behind closed doors. We no longer fear, and therefore seek the vision while the doors are open. We are within, listening to the singing, the praying, the reading of God's Word, the preaching; then we go away in disappointment, conscious of the fact that all was empty—nothing but the tomb and cloths—and believing that a change of pastors is imperative. The truth is, that during the time, there were coming through the open doors thoughts of business, thoughts of pleasure, political thoughts, thoughts of sin, and the vision was obscured. Not only do we need to "shut the door" when we enter our closets to pray, but likewise when we enter the church to get a vision of God.

How Did They See Him?

First. There was that mysterious, unexplainable appearance, like the wind spoken of by our Lord, when conversing with Nicodemus, whose coming and going they could not tell, and yet they knew He was there. They had felt, heard, yea, seen. Christianity is more than a creed. It is more than a set of rules, resolutions or "articles of faith." It is an experience, a life—the life—the life

which we have when we have Him. "This life is in His Son." We may not be able to tell what we believe and why we believe it, but we ought to be able to say, "We have seen the Lord." We ought to have an experience.

Second. They saw His hands and His side. Doubting Thomas never doubted longer, but out of a soul filled with faith, cried, "My Lord and my God." It must have brought a great change, not only in his thinking, but in his doing. We need such a vision that it may change our inactivity into doing, and our disobedience into a "Blessed be thou, I have performed the commandments of the Lord."

It is said that when General John B. Gordon made the race for the office of United States senator, there was one man who was openly opposed to him. He declared he would never vote for him. On a certain occasion Mr. Gordon was to speak, and this man went to hear him. When the battle-scarred veteran arose before the great audience, the man buried his face in his hands and wept, as he said, "I can't vote against that scar."

When we have had a vision of the thorn-crowned, hand-pierced, feet-pierced and side-pierced Lord, our problems, as they relate to doing, will have been solved.

The Accompanying Obligations.

Last, but not least, come the obligations that accompany this vision. Opportunities bring obligations. Privileges bring responsibilities. They have had mountain-top experiences. They have seen the Lord. They are fitted for life—the Christian life. They have inspiration, peace, joy and power, and now, on this auspicious occasion, the Giver of all turns to them and says, "As my Father hath sent me, even so send I you."

Their experience may be our experience; their obligations are our obligations.

Some day we shall have seen "face to face." May we go, not "empty handed."

INDIANOLA MEETING.

No doubt the brethren will be glad to know that our recent series of meetings was one of the very greatest ever held in this section of the State. Thorough preparation had preceded the meeting, and the attendance from beginning to end was unprecedented for the Delta. Under the masterly leadership of Mr. Robt. Jolly, the music was marvelously thrilling and effective; and Dr. Henry Alford Porter, who is without doubt one of the foremost preachers among Southern Baptists, gave us by all odds the greatest series of sermons it has ever been my privilege to hear. To say that our people were charmed and blessed would be putting it altogether too mildly; they were stirred and moved mightily; and the sermons on "The Divine Pursuit," "Stoning Jesus," "Me Ye Have Not Always," "Wanted—A Man," "The Woman Question," "Confessing Christ," and "The Unpardonable Sin," will never be forgotten.

The visible results of such a meeting are,

in the Delta, not large generally; nor as a rule, are they immediately manifest. Twenty-four have already been received into our church, most of these by baptism, and ten others who professed faith in Christ have united with other denominations. But in addition to the thirty who were led to Christ and the others who joined the churches by letter, there was a gratifying work of grace in the hearts of God's people, which will no doubt bear fruit for years to come. Our church life is purer, sweeter, more aggressive and more optimistic because of this meeting; our new year's work is beginning most encouragingly; and from the depths of our hearts we praise God for bringing Brethren Porter and Jolly to us.

We appreciate very deeply the cordial cooperation during the meeting rendered by our brethren of other denominations, and also the earnest prayers offered in our behalf by our friends throughout the land. Many of these dropped in and enjoyed some of the meeting with us, some coming almost two hundred miles to attend; it was a joy to have them and a regret that more could not come.

Indianola has never enjoyed a greater meeting; we praise God and press forward.

HARRY LELAND MARTIN.

YAZOO ASSOCIATION.

The Yazoo Association met with the Lexington church, Monday and Tuesday, October 18 and 19. The introductory sermon was preached by Brother Geo. Barton, of Winona. The sermon was a fitting introduction to a meeting of high spiritual power and consecration to a better work for the Master's kingdom. Brother Jesse Sweaney, our efficient moderator, was re-elected. Thirty-seven churches were represented by some sixty messengers. The churches showed an increase in their contributions to State and home missions, but a decrease to foreign missions. There was also a slight decrease in the number of baptisms as compared with last year. The reports and discussions were of a high order. We were delighted to have several visitors with us. Among these were Secretary Lawrence, Dr. Provine, Farr, McComb, Hargis, and last but not least, Miss Lackey. Brother A. V. Rowe was with us as a messenger, much to our delight. He was enthusiastically elected as our messenger to the Southern Baptist Convention, and also the State Convention. The bounds of the association are too large. The expectation was that some character of a division would be made at this meeting. It was not done, however, but we are hoping, for the sake of efficiency, that it may be done another year. Carrollton was selected for the next meeting.

Fraternally,

E. T. MOBBERLY.

THAT "UNANSWERABLE" QUESTION AGAIN.

The question, Why should not our boards, both missionary and educational, pay advertising rates for the space they use in our re-

ligious papers? is still going the rounds, with the defy, "Answer, if you dare!"

Having had some newspaper experience myself, it seems to me that it ought not to be thought impossible for an ordinary mind even, not connected with a paper, to answer this question, in a few words, once for all, as the answer lies right at hand, on the surface, requiring no digging, inviting the passer-by to pick it up and pass it on—**newspapers are in the habit of paying for news, rather than charging for the news they print.** How does this do, as a starter, brother editors, of our religious papers? The reason for taking a denominational paper is that, the paper proposes to give denominational news; and, some of the best news we get is from the boards, the missionary and educational agencies of the churches, as they make announcement, of their plans, purposes and achievements, from time to time, through the religious press.

Still another reason is at hand: It is with a view of giving us the news, that our papers sell us their subscriptions at "\$2.00 per annum;" and it would be "a pretty come-off," after this understanding has been had, if we should have to pay to get our news printed, and then again pay for the privilege of reading it, don't you think? I have seen a number of papers started, and they all start out, as benevolent institutions, piously craving a chance to disseminate intelligence, to give the news for the uplifting of the people, for the calling out and directing their religious activities, supplying "a long-felt want" as a fresh fountain of religious intelligence, making this the basis of their appeal for subscribers. Now, to change our boards for information is to charge the subscribers for it, since the boards are made up of representatives from our churches, and do not have a cent of money, save as it is contributed by the churches; and, really it is to exact double pay—first, pay for the news to be printed in the papers, and pay for the papers after they are printed. **If our boards were operating for private or corporate gain, then you could charge them for their space; but as they sell nothing and gain nothing, you cannot charge them for the space used, lawfully, since they are ours, working for us free of charge.**

There is still another potent reason: The papers have to print something, or come out blank, sure; and, speaking for myself, I had rather see all of them, and I take several, come out blank, so far as the last four or five pages are concerned (as a rule) than to see such "stuff" as fill (as a rule) the afore-said pages. If our papers must have a "filler," why not fill in with denominational news? There is plenty of it, lying loose all around, if you will go after it; and it will pay you more than it costs to get it, if you will just put it in type.

There is another side; but as the question does not go into that side, I reserve my views on it until we get through with this side of the question, when I may say something on that side.

W. P. PRICE.

Waycross, Ga.

EDUCATION COMMISSION

Shaw.

Rev. W. S. Allen, who is one of the most consecrated men we have in the Delta, is pastor of this church. The Education Commission claims were presented and a good offering made.

Shaw is one of the best churches in the Delta, and Brother Allen and people are doing great things.

Hollandale.

On Sunday night last, after being with the Shaw church at the eleven o'clock hour, I came here and presented the work of our colleges, and an offering was made. Brother P. S. Rogers is pastor and is moving things for the Lord's cause.

Yazoo Association.

This body met with the Lexington church on October 18th. Rev. E. T. Mobberly is Lexington's efficient pastor. This association is one of the liveliest associations in the State and is doing splendid work. All the reports showed progress. Brother Jesse Sweaney was made moderator and Brother Hutson, one of our ministerial students at Clinton, who lives in the association, was made clerk.

A good hour was given to the representatives of the Education Commission and a splendid offering made.

Expecting success.

W. E. FARR.

Jackson, Miss.

The Religious Herald says: "At a district association in Virginia this summer, a speaker on home missions introduced an unusual feature. Instead of delivering the customary eulogistic, general oration, he used his time in conducting an inquiry. Asking the moderator and pastors not to answer, he propounded a series of questions to the other delegates. There wasn't a man in the company to whom the inquiries were addressed who could tell where the Home Board was located, or who was the secretary, and not one who could name a single line of work in which that board is engaged. The incident occurred in one of the oldest associations in Virginia, an association which covers two large and flourishing cities in which our Baptist people are strong and enterprising, and which, in addition, covers a country section of more than average prosperity. There is scarcely a pastorless church in the body and the pastors would compare favorably in ability and devoutness with those of any other similar body in the State. In the city of Atlanta, within ten minutes' walk of the headquarters of the Home Mission Board, similar questions addressed to a class of Baptist young people in one of the unions connected with one of the most influential churches in the city, disclosed quite as amazing and disheartening conditions. If anybody supposes that this applies only or specially to the Home Board he is very much mistaken. If anybody supposes that these conditions obtain only in Virginia and Georgia, he blunders woefully." Suppose you try it on your association!

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EDITORIAL.

IF THINE EYE BE SINGLE.

It is the very nature of God to manifest Himself and so reveal all the truth to all men. The gospel and the epistles of John delight to speak of God as light, and of Jesus as the revelation or communication of it. The book of Revelation by the same author says of the Holy City that "the glory of God did lighten it, and the lamp thereof is the Lamb." That is to say the immediate presence and vision of God furnish the source of all knowledge and the sacrificial Lamb of God remains the interpreter and means by which all truth is made known to us. So he says, there was "no need of the sun nor of the moon to shine upon it." In the same way there is "no temple therein; for the Lord God, the Almighty, and the Lamb are the temple thereof." There will be such full and clear and immediate knowledge of God as to provoke us to worship and fill us with adoration and praise without the ordinary helps and accessories of the sanctuary.

As it is today the whole universe is His temple. See the vision of Isaiah in the sixth chapter, and recall the words of David in Psalm 29, "In His temple everything saith glory." The whole creation is the revelation of Him and all knowledge, or science, as we speak of it, is but the groping effort of man to know more about God, the feeling after Him if perhaps we may find Him, the craving for the Author of it all, the hunger of the soul for fellowship with the Father, the home-sickness of the heart for its resting place in the bosom of the Eternal. This longing is alike in David and in Job and in us all. There are times when their words are the fittest expressions of our experience, "My heart and my flesh cry out unto the living God;" "My soul thirsteth for God; when shall I come and appear before God?" "My soul thirsteth for thee; my flesh longeth for thee, in a dry and weary land where no water is." Again we join the refrain, "Hope thou in God, for I shall yet praise Him for the light of His countenance."

There is one condition on which these longings of ours and this purpose of God will be fulfilled: "If thine eye be single, thy whole body shall be full of light." "It is the will of God to make known what is

the riches of the glory of this mystery," and all mysteries. The only hindrance is in us. John says, "This is the message that we have heard from Him and announce to you that God is light and in Him is no darkness at all." There is nothing to conceal and no disposition to conceal. God hungers for the fellowship that comes by self-revelation and self-communication. He only waits a possible avenue and suitable receptacle. All the treasure house of the knowledge of God is open to us if we come with sympathetic vision, with an open eye.

The singleness of vision here given as a condition of being filled with light is an unselfish and whole-hearted desire that the will of God shall be done; the making God and His will supreme in the life. You will find it set among such exhortations as, "Do not your righteousness before men to be seen of them," whether it be fasting or praying or giving to the poor;" "lay not up for yourselves treasures on earth;" "seek first the kingdom of God and His righteousness." If we put God first in our hearts, in our thinking and living and work, our lives will be filled with the knowledge of Him. If we point the telescope straight toward Him, the vision is clear. It is practically the same as saying, "Blessed are the pure in heart for they shall see God." The reward is worth any sacrifice; to be filled with the knowledge of Him and of His will, will make any sacrifice a joy. The life itself becomes luminous, transfigured, and in turn becomes a light for others, the light of the world.

UNSELFED BY LOVE.

The root of all sin and the destruction of all good is in the enthronement of self. So it was in the beginning, is now and, except as prevented by the grace of God, ever shall be. Self-will, self-love, self-seeking, self-assertion and a perverted self-reliance, are the results of breaking away from the authority of God and substituting and enthroning of self. Only when a stronger than self overthrows this usurper and re-establishes the kingdom of God within us can this trail of evils be destroyed. Now the first fruits of the kingdom of Christ is love which is awakened in us or poured forth in our hearts by the Holy Spirit which was given unto us. In not a few Scriptures is the destroying and cleansing power of love declared, but nowhere more beautifully than in the thirteenth chapter of First Corinthians.

This chapter, cherished in so many hearts, shows almost in every verse the conflict between love and self and the sure victory of love; but in the fourth and fifth verses this idea becomes distinct and articulate. "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own." The only way to get rid of self is put some one else in its place. There must be some one that we love better than ourselves who will come in to take first place. There can be no impersonal idea that can supplant the reign of self. It will not suf-

fice to resolve to be unselfish to destroy self and lead an unselfish life. No adoption of high standards, no following of fine principles will counteract permanently a selfish life. The particular manifestation of selfishness may disappear, only to arise in some other form. It may shift from the more gross and animal to the more refined and intellectual, but the nature remains unchanged. It will be still seeking its own, though it be under some other guise.

Love is only between persons; and the love that conquers self is born of a vision of Him who is altogether lovely. God is love and the love of God is the only thing that goes deeper and further than sin. The love of God is the nature of God, his disposition toward others. When that gets into our hearts there is no place for self. It overcomes all things without and subdues all things within. The acceptance of the Lordship of Jesus is the only means of securing in our hearts this overcoming love of God. It becomes visible, personal, operative in Jesus. "God so loved the world that He gave His only begotten Son." "We love because He first loved us."

The love that is described in this thirteenth chapter of First Corinthians is not charity in the sense of alms to the poor, or tolerance to those that differ from us. It goes far deeper than these. It is the enemy of self and the friend of God; it is the destroyer of selfishness and the defender of righteousness. It dethrones the usurper and enthrones the rightful Lord and Savior. It undoes the mischief wrought in Eden, unselfs the life and opens the way into the permanent paradise and indestructible image of God, who is Love.

OBEDIENCE IS FAITH.

It is perfectly proper to make the distinction between faith and works in teaching the way of salvation for the epistles of Paul set them over against each other, but it is possible in contrasting them to make as much confusion as we can. We are saved through faith, upon the instant we believe, without waiting for faith to find its expression in any act of obedience. And yet it must be borne in mind that obedience is the act of faith, and that faith without works is dead, that it is no faith at all, is not the genuine but the spurious article. The spirit without the body may exist but it does not exist so far as this world is concerned. So faith may be possible alone, but so far as the world is concerned, it does not exist. Faith, to be alive in this world, must be corporal, must be embodied in obedience.

The gospel is a thing to be obeyed. To believe it inevitably involves obedience to it. Paul says, "They did not all obey the gospel," meaning they rejected it. Peter asks "What shall be the end of them that obey not the gospel. Again in the letter to the Hebrews, we read, "To whom sware He that they should not enter into His rest, but to them that were disobedient? And we see that they were not able to enter in be-

cause of unbelief," where disobedience and unbelief are made identical. Along with these may be put the expression, "Obedience of faith," which Paul uses twice in writing to the Romans. In Hebrews it is said Jesus became the author of eternal salvation to them that obey Him." Again, "By faith Abraham obeyed and went forth."

These passages show that while obedience and faith are not one, they are inseparable. Obedience is the visible expression of faith and so closely and vitally connected with it that neither is of any worth except as accompanied or evidenced by the other. In harmony with this will be found such Scriptures as the experience of the blind man who was told to wash in the pool of Siloam and when he had washed he came seeing. Also the experience of the lepers who obeyed the command of Jesus to go shew themselves to the priests and while they went they were healed. This was the kind of faith Peter had when after toiling all night in vain on the Sea of Galilee, he said, "Nevertheless, at thy word I will let down the net." His obedience, or his faith, had its reward in a net full of fishes. The man who is so set upon distinguishing faith from works that he won't work, has never really believed. Faith is taking God at His word. His word of command equally with His word of promise. The letter of James and the letters of Paul are equally the word of God.

LINCOLN COUNTY ASSOCIATION.

It is refreshing to see with what joyful seriousness the members of this body give themselves to four days' session. This year the meeting was, at Fair River church which celebrated its centennial, the church for which the association was named before the change of names. This body, older than the State of Mississippi, is fresh and vigorous today with some of the best folks in the world and L. I. Thompson as pastor. It is said that there are more Baptist churches in Lincoln county than any equal space of territory on earth, outside of a city, thirty-eight churches and over five thousand members. After the enrollment of messengers, the old officers were re-elected, viz: J. R. Kyzar and H. Summers and Z. P. Jones. The printed program was passed around and adopted.

The moderator made a good report of the Southern Baptist Convention which he attended at the expense of the association. Bro. L. P. Keys read an excellent report on Baptist colleges. Then Brother Farr lifted the congregation and a collection. The dinner was great, but the rest of the people had the advantage of the editor as he had to preach immediately after. Four doctrinal sermons were arranged for as last year, two by the editor and two by Secretary Lawrence. The report on publications was by Rev. S. A. Williams and then there was more speaking which indicated that this subject is getting interesting. Brother J. A. Naul made the report on ministerial education and Brother Farr, as is his habit, would have some more subscriptions which were

made in good spirit. This part of our work is carrying a heavy debt and still trying to help the young preachers.

Saturday introduced popular subjects and good short speeches by laymen and preachers on religious training in the home and church discipline. The hospital came in for high praise from some who had been treated there. We do not know of any department of our work that is giving more general satisfaction. The second sermon was just before dinner. Dr. McComb had free exercise of full capacity just after dinner on the Judson centennial. After which came temperance by J. B. Wooley. The Sunday's and Monday's programs promised to be better still but it was not our privilege to remain. We are under special obligation to Brethren W. H. Morgan and L. P. Keys.

LEBANON ASSOCIATION.

The meeting this year was with the saints at Ellisville, and according to the moderator was a record-breaker in attendance, being the largest in his memory. The morning session included a sermon by Rev. Jack Cranford, of Laurel, and the election of officers: M. P. L. Love, moderator; L. E. Lightsey, clerk, and A. Polk, treasurer. This put everybody in good condition for the best work. We have not attended an association when there was more freedom and spontaneity of utterance, mingling good humor and good sense. No subject lacked discussion and in most cases the time had to be extended or some speeches saved for future use. The letters were not read, but a brief digest put on the board which showed a large increase in the number of baptisms, but a great falling off in benevolent contributions. Sunday Schools and colportage and colleges had an increase, but in all missions there was a decrease of twenty per cent. One of the speakers said it was less than it was five years ago. Two laymen laid the shortage to their pastors. This put some of the other pastors on their mettle.

There are thirty-two churches in the association, but they are widely separated, being mostly on the railroads. Sunday Schools and B. Y. P. U. had separate discussions, but a committee was appointed to organize one convention for both.

Brother Parker read a good report on hospitals, and Brother Green on publications. The W. M. U. brought forth a multitude of speeches, the women listening patiently as they had their say the day before—all to themselves. Education and foreign missions were given a good opportunity at night and the speeches felt the effect of the audience possibly vice versa also. President Johnson and Vice-President Bennett made a good impression for the Woman's College and got an offering. All subjects came in for a just share of attention and unusually good discussion, such as ministers' relief, temperance, laymen's work, State missions and home missions, ministerial education and orphanage. The list of speakers would make a long avenue in the hall of fame. Pastor Low and

his people did the honors of host beautifully. Our stay was in the home of the cultured Misses Carter.

TEMPERANCE.

We, your committee on the subject of temperance, beg leave to report the following:

The subject of temperance (or intemperance, rather), from the outset presents to our minds a very sad picture. The awful results are almost too sad to mention, especially that of the intoxicating drink, from the time that it issues from the poisonous coil of the distillery until it empties into the jaws of death, dishonor and crime, it demoralizes everybody that touches it, from its source to where it ends. It is believed that no one can contemplate the object without being prejudiced against the liquor crime. Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It covers our land with idleness, misery and shame. It countenances the liar, respects the thief and esteems the blasphemer. It kills peace, ruins morals, blights confidence, slays reputations, and wipes out national honor. It curses the world, and laughs at the ruin. It murders the soul. Its the father of all crime, the mother of all abominations, the devil's best friend and God's worst enemy.

As we are each of us our brother's keeper, may we not observe the following:

We are going one way together,
Let us journey as brothers along.
In a spirit of sympathy helping
The way-worn with staff and song.

We are going one way together—
What matter the form of our creed?
Love is the law of the angels,
Love is the watchword we need.

We are going one way together,
Let each smooth the way of all;
It shall be shame to the strongest
Whenever the weakest fall!

We are going one way together,
Though sometimes we wilfully stray;
The goal shines bright through the shadows;
The home land is not far away.

We are going one way together,
The home land is not very far;
Over rough place, and steep place, and dark place,
For us shines the Beth'lem star!

CURTIS MALLETT, Ch'm,
L. E. LIGHTSEY,
J. T. MILLER.

Rev. C. C. Chapman has charge of the Corinth Consolidated School in Lamar county. He is also working under difficulties to develop the young people in Christian service. They have a graded Sunday School and recently have organized a B. Y. P. U. There are 175 in school, of whom only about twenty-five are Christians, and they ask for your prayers and a man to help in a revival.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We have come to the last lap in our State mission campaign. With just a little effort we can go flying into Hattiesburg at the State Convention, having won a glorious victory.

Our work was laid out on a basis of \$43,000 for the year. We had raised of this amount up to October 23, \$29,264.73. This leaves \$13,735.27. Last year we received \$11,453.40 the last week in October. We must receive about \$3,000 more from now till the first of November than we received last year, if we would make the landing.

Two Dangers.

The receipts through October to date have been running just a little ahead of the receipts for October last year. This is largely due to the amounts contributed by the Sunday Schools on Mission Day. There are, however, two dangers. The first of these is that the churches may deduct from the amounts they contribute to State missions what the Sunday Schools have given. If they do, this will surely cause us to report a debt. The Sunday Schools have responded magnificently; let the churches now do their part. The other danger is that we may forget that the first of November comes on Monday after the fifth Sunday, and forgetting that Sunday is the last day in the month, put off the State mission collection, or having taken the collection on the fifth Sunday, fail to report the amount so as to include it in this year's work.

Closing the Books.

Since the last day in October is Sunday, we are going to count in this year's work all money collected on the fifth Sunday and either mailed to us or wire dtd to us by Monday noon. This is not a bid for delay in taking the State mission offering. We earnestly hope that every church will wind up its collection by the fifth Sunday, but there may be some churches who cannot get their collection in before this time. There also may be some churches who will want to increase their contribution. These churches can take advantage of the fifth Sunday proposition. We must receive \$13,735.27 between this and the first of November, or else we will have to report a debt. If every church in Mississippi will do anything like it ought to do, we will have no difficulty in raising this amount and more.

A Last Effort for a Great Victory.

We have just a few more days left in which to wind up a great victory in our State mission work. The need is on us; the spirit of our people is excellent. There are no obstructions in the field. We are of one mind, one thought and one purpose, and that

purpose, mind and thought is to make Mississippi a Baptist empire.

State missions is the backbone of denominational activity. It is the source and feeder for evangelism, the organization and culture of churches, Sunday Schools and B. Y. P. U.'s the woman's work and church building, as well as every other activity in which the denomination is engaged. As goes State missions, so goes the denomination. Our Baptist people have come to see this, and hence they are putting more emphasis on State missions, and correspondingly there is a larger growth.

We cannot afford to go up to Hattiesburg with a debt on our State mission work. We need to raise less than \$15,000 to insure no debt. Can we raise it? We believe that the 160,000 Baptists of Mississippi will answer, "We can," and having answered in the affirmative, will rise in their might and do it. Let us not deceive ourselves, however. This is more than we have ever raised for one cause in the same length of time. It is going to take heroic work.

Frankly, brethren, some of us are greatly burdened; we are nearly doing our best in giving and working. Let us all for one week in a genuine sense, be fellow-helpers of the truth. By prayer and proper effort everywhere, we can win a glorious victory by the time we gather in Hattiesburg. Let us move together; let us all do right by each other and by the cause God has put in our hands, and do it immediately.

Be sure and send all money collected for State missions in immediately.

SOME REASONS WHY WE ASK FOR A SPECIAL "ONE WEEK CAMPAIGN."

J. M. Carroll.

It is a matter of really vital importance that the "Judson Centennial Movement" be made a complete success.

The men to whom was committed the leadership in the movement, have used and are yet using every available means known to them to make it a success. They have had constant and sympathetic regard for local conditions in the various states. They have always and earnestly sought to work in perfect harmony and with the approbation of the state leaders, and also with the individual pastors and churches.

Their success to date, under existing conditions in all the states, almost borders on the miraculous. But notwithstanding all this, we are yet facing a probability of final defeat, unless we can secure one real united effort by all our forces. We know of but one possible way of securing that united effort, and that is to put on a special

"One Week Campaign."

This campaign is to be entered into by all of our organized forces in all our states, in all the bounds of our convention.

The following are some of our reasons for asking for this campaign. We give them without elaboration and in the fewest possible words.

1. **Because of the shortness of our time and the large sum yet to be raised.** Seven-eighths of our time is gone. Only four-fifths of the amount sought has been raised. Six months of time left—\$250,000 lacking yet. If we are to finish the task, necessity compels extraordinary methods and extraordinary efforts.

2. **Because some twenty thousand of our churches and fifteen thousand of our Sunday Schools have never had the matter even submitted to them.** It would require at least ten more years to reach them through outside agents. If they are ever to be reached it must be done through the pastors and in some such way as we now suggest. If it is to be done by the pastors or through some other local agencies, then it can be done in the one week's time.

3. **Because only a very small per cent of the members, even in the churches visited, were canvassed.** This plan will give those not seen an opportunity to have a part in the work. All of our people—even for their own sakes—need to have a share in the great enterprises of our denomination. Their Christian and denominational life and growth demand it.

4. **Because this plan will, we feel assured, interfere less than any other, with other interests, whether they be local or general.** The campaign will last but one week, and will be conducted entirely by the pastors and other home people. This we regard as a very important reason.

5. **Because this is the only plan, under existing conditions, as far as we can now see, which gives any real promise of success, in the short time now left for the canvass.** We have thought much, and prayed and planned; this is our deliberate opinion and settled conviction.

6. **Again, we ask for this special "one week campaign" because of what failure in the movement would mean.** This is the first real great undertaking by Southern Baptists. To fail in it would indeed be serious to our home people and home interests, and desperately serious to our foreign mission interests. I briefly mention but one point. Before the campaign started it was definitely decided and fixed to what exact point each dollar of the whole \$1,250,000 was to go. Not only to China or Africa or South America, but to what definite town or city in the one or the other; also to what church or school or hospital or printing plant, etc. Furthermore, very much the larger part of all contributions yet received was definitely designated by the donors where it should be appropriated. Hence, if we fail in any part of the whole sum sought, then this deficit, whether much or little, will not be deducted proportionately from all the in-

terests, but some place or places will get nothing. The hardest and most needy fields may be the places left out. Every solitary dollar of the whole sum is sorely needed.

Last, **Because of what complete success would mean.** Encouragement to the missionaries; comfort and joy in their work; far more effective service; greater and quicker results from their labor; confidence and increased respect and interest to the people among whom they labor; greater visions, greater interest, greater sympathy and greater help; both immediate and in the future among our home people.

These are some of the reasons why we have adopted this plan and plead for co-operation in it.

Can any state or pastor or church or Sunday School or society or individual Baptist decline to help us? You fail and the plan fails and the Judson Centennial Movement fails.

We will need to raise a minimum of \$200,000 in this one week. We have seventeen states, over 24,000 churches, over 17,000 Sunday Schools, 13,000 women's societies, thousands of young people's societies, and over 2,500,000 individual Baptists. Surely we ought to win. Write us now and say that you will help.

Note: (The special week decided upon embraces the fourth Sunday in January. This time, it seemed to us, would interfere with other matters less than any other single week which we could select, and we are glad to announce that already nearly all of the states have approved the time. Of course, many churches, because of different preaching days, will be bound to use some other Sunday. This will all be satisfactory to us.)

THE WORK OF THE CHINA CONTINUATION COMMITTEE.

III.

Another phase of the work of the China Continuation Committee might be put like this—the representation of missionary work to the home base, and the representation of Christianity to the Chinese.

The adequate representation of mission work to the home base is largely a problem of accurate statistics, though not altogether. The work done by this committee during the past year in collating facts about the distribution of the missionary body will have a far-reaching effect on future work. We now know, for instance, that somewhat less than one-third of the 1,887 cities of various ranks in China have resident foreign missionaries. None but an organization equipped with a clerical staff like that of the China Continuation Committee could have done the tremendous work of gathering and tabulating of statistics required for the adequate study of the facts behind that statement. We are told, furthermore, that "out of 105 Protestant missionary societies the twenty-five largest have seventy-eight per cent of the missionaries; eighty-two per cent of the centers occupied by resident mission-

aries have only one society working therein." As a result we learn that while overlapping does not appear to be as serious as was thought, yet in some of the large cities the number of societies represented is unduly large. To guide the future operation of missionary work, we learn that Kweichow, Kwangsi, and Kansu are much less adequately occupied than any other provinces in China proper. Sixty-eight per cent of the missionary centers have no resident physician, and in only eight provinces is there as much as one medical missionary to a million people or less and in five there is not even one physician to two millions. The careful survey of the situation made by the China Continuation Committee, while still somewhat incomplete, yet enables us to see that our part is not by any means finished. A few years of working in the same way will enable us to know where we are and what is needed in a way that was never before possible. The accomplishment of that will, in itself, justify the existence of the China Continuation Committee.

Then, too, the China Continuation Committee is rendering assistance on the problem of a proper presentation of Christianity to the Chinese. Whatever we believe about our difficulties there are some things we believe together, and these things the China Continuation Committee has held up before the Chinese people. The place and position given to Chinese members of the committee is proof that the day of domination of Chinese workers by missionaries, which was the subject of an address in a great conference in 1890, has practically passed away. The China Continuation Committee has had prepared and published "The China Church Year Book" in Chinese, in which an effort is made to set forth some outstanding facts about Christianity. The committee also in response to a need, has taken steps to have prepared a historical statement of missionary work in China, for presentation to the board which is now preparing a history of the Ching Dynasty. The fact that Christianity will likely have a place in this history is proof that it has a position stronger and more permanent and more influential than it ever enjoyed before.

During the coming year a special study is being made of the problem of producing Christian literature. A commission, corresponding somewhat to the Language Study Commission, has been appointed to look into this problem. The hope is that we shall find out what literature is most needed and shall at least be able to produce a few books a year that will stand for a Christian apologetic. The China Continuation Committee, therefore, is not touching those fields of thought or belief which distinguish the various denominations. It is, however, working for all denominations on problems that are common to all denominations, as, for instance, the problem of producing Christian literature which has been shown, again and again, to be a problem where a very few per cent of the books produced deal with directly denominational matters. And it

seems to me that the China Continuation Committee is preparing the way for such a combined attack on the problem of evangelization that will bring with it results beyond any of which we have been able to dream.

WALTHAM COUNTY ASSOCIATION.

The first regular meeting of our new association since its organization one year ago was with the Crystal Springs church, beginning on Saturday before the first Sunday in October, 1915. The devotional services were conducted by A. F. Davis by reading the ninety-sixth Psalm, and prayer. After which Elder J. B. Quin, the moderator, called the association to order, and letters from the various churches were read, and three new churches were received from the Bogue Chitto Association—Silver Creek, Smyrna and Enon. The representation was good. The reports were good, and the spirit of the meeting was fine throughout. A great crowd of people were assembled. The new organization was perfected by re-electing the same officers by acclamation. Elder J. B. Quin, moderator; W. W. Bullock, clerk; J. D. Thornhill, treasurer. At the suggestion of the moderator, and by order of the association, the associational sermon was put off until Sunday morning at 11 a. m. The first report was that on woman's work, by J. C. Rimes. It was a splendid report, and was discussed by J. C. Rimes and A. F. Davis, and adopted. After which the ladies assembled in the school building and held their meeting led by Mrs. Kate Freeman. Other reports were read and discussed in the association, among them one on publications, which was discussed with a good deal of enthusiasm by a number of the brethren saying many good things for The Record, Foreign Mission Journal, also the Home Mission Journal. On Sunday a great crowd of people assembled at 10 a. m. After devotional services, the report was read by Dr. B. L. Crawford on the Baptist Hospital, and was discussed by A. F. Davis and J. C. Rimes, and adopted. Then the associational sermon was preached by Elder J. B. Quin, on the church the body of Christ. It was a great sermon. Then Miss Fannie Traylor being present made a most excellent address to the great audience which was greatly enjoyed by all, except a few Landmarkers who were present and left there grunting. The impressions made on the people by Miss Traylor will doubtless result in lasting good. Monday morning it was raining, consequently the congregation was small, and there being many reports to read, most of them had to be adopted without discussion. So with all we had a splendid session. With eleven churches, and one other yet to follow, we are hoping for great things in the Waltham Association. We adjourned to meet with the Salem church on Friday before the first Sunday in October, 1916.

A. F. DAVIS.

Mississippi Woman's Missionary Union Page

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Our books close October 31st.

Please see that your report reaches the secretary in plenty of time.

Mrs. J. P. Harrington was appointed chairman of exhibits at the State Convention. She hereby urges each society in the State to send in whatever they may have used this year in the shape of program, original year-book, leaflet, chart, or whatever else you may have used that helped your society, for the purpose of assisting with this work. We trust that each sister who sees this will remember this request, and remember it means you if you have made use of any device this year that has been helpful. Send same as soon as you can to Miss M. M. Lackey, 309 Bay street, Hattiesburg. They will be taken care of there till we reach the State Convention.

Our Mrs. Harrington, as many of you know, has been very much interested in supplying a great need at the orphanage, namely, the kitchen and dining room. So many of us seem to have forgotten that kitchen vessels wear out and dishes break. And the need was urgent. Mrs. Harrington will write us of what she has been enabled to do there very shortly.

One of the gentlest, most lovable, as well as one of the most efficient of all our associational superintendents is Mrs. G. S. Hemeter, of Pearl Leaf Association. For the past three weeks she has been in a hospital in Jackson where she has undergone a serious operation. It has afforded both secretaries great pleasure to have the privilege of calling on her occasionally as they have dropped into the office between associations. She never fails to have a fresh, sweet lesson for them to "pass on;" a lesson out of her own pure-thinking heart, or out of the Word, a copy of which lies on her bed. We are glad to know that she will doubtless be able to return to her home in a few days.

"The All-Summer Subscription Campaign" for Royal Service, has ended and North Carolina led all the Southern States by sending in 676 subscriptions. Virginia followed second, with 555. Your secretary

hoped very much that Mississippi would be counted in the list somewhere near head this time, but we have not all yet realized the great blessing we have in Royal Service.

To the many dear sisters who have written so kindly of "Ideals of the Mississippi Woman's Missionary Union" we are grateful. It is with regret, however, we must state so often that the first edition is exhausted, and the second will not be ready till about the convention. Be patient with us and we will try to supply all.

Resolutions—Miss Heck.

The Central Committee of Mississippi in its semi-annual meeting, October eighth, 1915, pauses in its deliberation to give expression to its sorrow, and the loving memory in which the women of their State will ever hold Miss Fannie E. S. Heck, late president of the W. M. U., who entered into the Celestial City Wednesday evening, August twenty-fifth.

Words are but a feeble source to express the grief we feel at the passing, and are as equally frail to convey the genuine gratitude which we feel toward our blessed Lord for the lending of this gifted woman to Southern Baptist hosts. Our work has enlarged and grown, has been established and recognized under her strong and guiding hand, for she was a woman whose religion was her life and whose life was her religion.

She was indeed a remarkable character—an intellectual queen, but with a consecration few Christians possess, as her fidelity to her church and our Union will attest. The readiness with which she served her Master, and the intellectual consecration of her gifts were but the expression of a soul imbued with the desire to make the world better for having lived in it.

She was such an efficient leader that she inspired others to activity; such a tireless worker herself that work became a pleasure to her co-laborers. Hers was the strength of character which inspired others to higher attainments. She was an admirable presiding officer, wise in council, far-reaching in vision, progressive in tendency and energetic in the accomplishment of the ends at which she arrived.

Her enthusiasm for missionary undertaking suffered no abatement as her body weakened for in the dark night hours of suffering, her hand guided her gifted pen to write messages of cheer and comfort for her beloved Union. Faithfully she clung to her work declaring it to be the joy of her existence until at last recognizing that stronger hands were needed for the task, she resigned her precious charge, confident that the Master whom she had served would abundantly provide the increased growth for which her labors and prayers had been given; but the women of our Southland had so entwined themselves about her that they would not let her go, for at the very verge of the river, when her feet were touching its chilly waters, they clung to her and would not accept her resignation. But at last there came

to her the gracious fulfillment of our Savior's precious utterance, "I go to prepare a place for you, and if I prepare a place for you I will come again and receive you unto myself that where I am there you may be also."

Therefore with hearts sorrowful, but with confidence in God who doeth all things well, it is the sense of this committee that we accept in humble submission this act of providence and that we shall strive to be true to the trust which she gave to our Union.

Therefore, we shall pray earnestly for God to raise up her successor, that the work which she so loved and which is our Master's work, may not be hindered.

Therefore, we shall hold in grateful memory her loving consideration of Mississippi women whom she honored many times by commissions for our Union, and that we shall strive to live and work in such a manner as to "be also ready."

Therefore it is the wish of this committee that a copy of these resolutions be spread upon our minutes, that a copy be sent to the mother of our departed president, and that a copy be sent to the headquarters of the W. M. U., and also published in our State paper.

MRS. W. A. McCOMB,
Chairman.

GREENWOOD MEETING.

We began a series of revival meetings in our church, October 3. Dr. Benj. Cox, of Memphis, assisted us. So far there have been twenty-three additions to our membership and we have good reason to hope that we shall have more. God blessed the ministry of Dr. Cox, both in and out of the pulpit abundantly. His faith, consecration and zeal, and his earnest and powerful gospel sermons made a deep and lasting impression on our congregation and upon the people of Greenwood.

It was our privilege to have him in our home and we greatly enjoyed the sweet fellowship. The meetings were well attended although it is a very busy season in Greenwood. Deep interest and great prayerfulness prevailed and the work of the Holy Spirit was, I think, very evident. So we have, I hope, much reason to be grateful for a real revival season which will be followed by no reaction. This and many other facts and conditions encourage us to hope that our church is in a healthy condition and ready to do a great work during the fall and winter.

I returned from my vacation greatly refreshed and strengthened. I found it advisable to prolong my absence about a week—not because I was sick, as some supposed—but because I was run down and needed a longer rest than I expected to take when I went away. I find it an increasing joy to serve and labor with my noble church. My people are so considerate, so responsive and so ready to serve the Lord, that it is a great privilege to lead them.

With all good wishes for The Record, I am
Your brother,
W. C. TYLER.

BOOK REVIEWS.

By National Publication Review Bureau.

Peg Along, by George L. Wharton; published by J. B. Lippincott Co.; price, \$1.00.

Dr. Wharton's book, "Why Worry," has been widely read and its philosophy accepted by many. "Peg Along" will no doubt be as popular, for it contains much that is uplifting to the reader and much that can be put into daily practice. He shows how much energy is wasted by not understanding a proper handling of the mind and encourages all to "Peg Along" if the goal is to win. After reading this book, there will be felt a desire to stop fretting, to take a wholesome outlook on life and to discard the superfluous in life.

Modern Poets in Christian Teaching, published by The Methodist Book Concern; price, \$1.00.

Of the series being brought out by this company under the above name, we have before us two volumes that are representative of the entire series, "Elizabeth Barrett Browning," by Martha Foote Crow and "Robert Browning," by Frank C. Lockwood. These volumes are not intended as exhaustive studies of the work of these poets but to bring out the relation of their life to their works and to show that the inspiration for their wonderful poems lay in their Christian characters. From these poems much of Christian teaching may be obtained and a keener appreciation of the poets' gifts. The entire series is valuable to the Christian teacher.

Economic Aspects of the War, by Edwin J. Clapp; published by Yale University Press; price, \$1.50.

Since the beginning of the European war there has appeared books without number bearing on the war situation in the different belligerent countries. This is the first book that has been brought out showing the

ARE YOU OUT OF SORTS, impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

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It is large, double-column pages, printed on good book paper, substantially bound in cloth. It contains about 450 sermons and sermon outlines by many of the world's greatest preachers, and about 800 bright suggestive religious anecdotes; price prepaid \$1. If not pleased return it and your \$1 will be refunded without a word. The Co-Operative Pub. Co., Kirkwood, Mo.

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actual effect on this country of the great struggle. The author gives as his reason for reviewing the situation that we Americans are paying too much attention to the effects of the war on European nations and too little to what it is doing to us. His discussion will be found to bear on every phase of the subject and may give Americans a new view of the responsibility of the neutral nations.

The Single Code Girl, by Bell Elliott Palmer; published by Lothrop, Lee and Shepard Co.; price, \$1.25.

Of the many new books of fiction that have come out this fall, possibly none has aroused more comment than the above named novel. There are some who criticize it because the author is striving to disseminate the single code standard of morals, others who think that this subject should not be mixed with fiction. But to those who can view the book in an unprejudiced way, it will be found to be a fine exposition of the present mental aspect on this subject. The author has written a clean story of a young girl's desire to find in the man she weds the same moral standard by which she has been reared.

How her fiancée reviews his life and recites to her brother through letters all that he has passed through, makes a story that is interesting and one that ends satisfactorily to the reader.

Vision of War, by Lincoln Colcord; published by the Macmillan Co.; price, \$1.25.

The spiritual glory of war is Mr. Colcord's theme in this beautiful poem. He believes that the sufferings of war are only physical and that the result is a purified nation. The unusual thought grips the reader who passes through the poem with a new view of the present struggle. Mr. Colcord has handled his subject skillfully and at no time has he lost grip of the poetic touch even in this almost unpoetic subject.

The Mighty and the Lowly, by Katrina Trask; published by The Macmillan Co.; price, \$1.00.

This author has come back to Jesus for a remedy for present-day social evils. While the world is philosophizing over the situation, it is pleasing to know that the humanity of Jesus is, by at least one writer, offered as the remedy for present-day conditions. The book is rich in spiritual significance and more than worth the effort to procure it. We commend it to this restless generation, hoping that it may be found of help to all who read it.

The Glad Hand, by Humphry J. Desmond; published by A. C. McClurg & Co.; price, 50 cents.

This little book will be found suitable to pass around to one's friends at Christmas time or any other time as it gives many grips on life that will make the world brighter and better if followed. It is attractively bound and boxed and seems in sentiment just what is needed today by the world.

GOOD MEETINGS.

Have just closed two very successful protracted meetings at Carnes and Baxterville, having seventy converts and adding twenty-three new

members to the respective Baptist churches. The citizens of Baxterville signed a petition asking me to stay thirty days, but owing to previous engagements, I was unable to grant their request.

I preached at Brooklyn Baptist church on Sunday and had two additions at night—one for baptism, and the other by letter.

The meeting at Carnes and Baxterville was of five days' duration each. I am at this time considering dates for protracted meetings for next year, and also have a few dates open for this year.

I am thinking very seriously of taking a pastorate and any church wishing to communicate with me will be prayerfully considered.

Success to The Record, I am,
Yours in His service,
HARRY R. ZEIGLER.
Hattiesburg, Miss.

A SEASON OF REFRESHING AT NEWTON.

We have just closed a ten days' meeting. Brother Bryan Simmons, of Morton, assisted us. Three times a day he brought plain, simple Bible messages which God was pleased to honor. Each afternoon at three o'clock he preached in the college chapel to the students. The students greatly appreciated his service.

The meeting meant much to our church. Brother Simmons was certainly divinely directed in the choice of his messages.

There were twenty-nine additions to the church—nineteen for baptism. We believe the revival spirit has come upon us. Yesterday was a great day with us; three came upon a profession of faith and another by letter.

We thank the Morton church for lending us their consecrated pastor for a few days.

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Little Charlotte accompanied her mother to the home of an acquaintance, where a dinner-dance was being given. When the dessert-course was reached the little girl was brought down and given a place next to her mother at the table.

The hostess was a woman much given to talking, and, in relating some interesting incidents, quite forgot to give little Charlotte anything to eat.

After some time had elapsed, Charlotte could bear it no longer. With the sobs rising in her throat, she held up her plate as high as she could and said:

"Does anybody want a clean plate?"

Pat got on the rear end of a crowded street-car and was obliged to steady himself against the door.

"Move up!" shouted the conductor at every street, as more passengers were taken on. Pat moved up a step each time, but at the next stop he got mad and yelled back at the conductor, "Bedad, I paid to ride! Do you expect me to walk all the way home?"

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AUTOBIOGRAPHY OF NORVELL ROBERTSON.

CHAPTER V.

He finally purchased a tract of land that had been entered by Ellison Moffett, which was located on both sides of Bowie river where it is joined by Okatoma, its main tributary. Selling to William Albritton all that portion of his recently purchased land lying south of Bowie, he made his own home in the fork of the two streams. After residing there nearly thirteen years, he sold his farm to Simeon Travis, and removed to Station Creek, in the same county, some eighteen or twenty miles north of where he had been living. His main object in making this move was to find better range for his cattle which were a source of some revenue. He also erected a grist mill, and then a cotton gin, while at this place on Station Creek.

Competition lessened the profits of the two last-named investments, and being desirous of devoting all his secular energies to farming, he purchased a tract of land on the west side of Leaf river, about two and a half miles below Reddock's Ferry. This tract consisted of both "swamp" and hill land. He proceeded to erect thereon the first dwelling house in all that region that was finished inside with plaster, and had glazed windows, into which he moved after a residence of some eight or nine years on Station creek.

But the days of his physical activities were nearly over. In August, 1840, his spine became affected, which developed into a rheumatically helpless for several months. During this time he sustained the greatest loss that falls to the lot of any man.

October 24, 1842, the wife of his youth closed her eyes in death "aged seventy-one years, eight months and seventeen days. We had lived together fifty-one years, three months, and seventeen days, in a degree of harmony that perhaps falls to the lot of only a few."

In the following March, while endeavoring to mount his horse, he sustained a fall which rendered him incapable of ever walking again, without crutches.

"Thus I have given a brief and imperfect sketch of my course through life, which brings my narrative down to the eighty-first year of my age. I have raised ten children out of eleven that were born alive."

The venerable author now says: "Having narrated the principal incidents in my life from a secular standpoint, I will now record some of my religious experiences. "With regard to a religious education, I had none, being raised by parents who, unfortunately, were not under the influence of religious principles. I was inordinately attached to the fashionable amusements of the day, and of the society with which I was surrounded. The standard of morals was exceedingly low. And like the rest of the society with which I mingled, there was no fear of God before my eyes. Nevertheless, from the age of nine or ten years, I had serious and tormenting

fears when reflecting on death and eternity. But these cannot be called the fear of God, but rather the fear of punishment, arising from a sense of guilt produced by the impression of the moral law upon the conscience of men in general. These reflections have been at times so strong and powerful as to cause me to wish that I had been created a brute or a bird, that did not possess immortality. But the convictions were transient and not very frequent.

"As already related, I went to Georgia in my twenty-second year, arriving in Burke county on the first day of January, 1787. In December of that year I went to Bedford, near Augusta, where I remained about six months. In the neighborhood was a Baptist church called Reed's Creek, under the care of Lovelace Savidge. To the meetings of this church I occasionally went for no other purpose than to see and be seen. I had been accustomed to hearing both Baptists and Methodists preach, but had never discovered any difference in their doctrine. All preaching was alike to me.

"But at one of my visits to Reed's Creek it was so ordered that a man named Jephtha Vining was present, and for the first time in my life I heard the doctrine of election preached. And so inconsistent and contradictory to every principle of reason did it appear to me, and so pernicious in its tendency, that all the passions of my soul were excited and stirred up in opposition to it; and I was exasperated to such a degree against the preacher that I felt prepared with a little encouragement, to resort to violence against his person. I soon felt so much prejudice against the Baptist denomination that I almost resolved never to hear another Baptist preach."

In July of that year he went to board with Mrs. Powell, on Rocky Comfort, who was a member of a Baptist church called Providence. In October of that year, Silas Mercer had an appointment to preach at that church, and partly through Mrs. Powell's persuasion, and partly

through curiosity, to hear a man of Mercer's popularity preach, he was induced to attend the service. He says, "I was also under the impression from his character that he was a man of too much sense to have adopted such abominable doctrines as I heard Vining advance."

To his great disappointment, however, Mercer advanced the identical doctrines that Vining did, and being a man of superior culture, was able to set them forth in a plainer and more striking manner. At the same time every position taken was so effectually supported by Scriptural quotations, that his prejudice against the detested doctrine was greatly weakened, but not wholly removed.

About that time the Methodists began to establish themselves in that region, and their preachers, being men of some culture, and popular in their deportment, he was much attracted toward them, especially as their views on religious doctrine were so congenial with his own.

In this connection, he says: "I was under the impression that God had a true church in the world, and that there was but one true church; but in the midst of all this cry of 'Lo here!' and 'Lo there!' I was utterly at a loss to know which denomination had the best claim. My prejudices against the Baptists would not suffer me to admit that they had the shadow of a claim. * * * In this state of suspense I remained until November."

Having served well as pastor of the Immanuel church, Chicago, for twenty years, Rev. Johnson Myers has resigned. There is some talk of merging the church into the First church of that city. It is not stated where Dr. Myers will go.

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CLINTON, Hinds County, MISSISSIPPI

MEETING AT MOSELLE.

Rev. E. S. P'Pool of Hattiesburg, Miss., closed a week's series of meetings here Saturday night. He has, among his many other lovable traits of character, the happy faculty of adapting himself to any environment, seeming at home in any home, and causing every member thereof to feel that he is the needed link in the family circle.

This is the second time that Bro. P'Pool has been called to Moselle this year, in fact the people would not let him go when here early in the summer, without his first promising to return before the end of the year. And, although he is growing more and more in demand, as communities come to know him, he kept his promise, giving us the only spare time he had at this time.

His preaching has affected all denominations of people in our community beneficially, and the same reports are sure to come from every place where he carries the gospel.

The meeting referred to, was a great success in every way and like his former series of meetings, held in early summer, was attended by people of all other denominations. There were several new accessions to the church, although this fact, pleasant as it is to contemplate, was but the visible fruits of his labor of love. The invisible fruit's (and after all therein lies the secret of his great worth to a community) will bud and blossom into deeds of kindness, cleaner moral practices and a closer kinship with God and a more open acknowledgement of the saving grace of Jesus Christ, by the individuals who in numbers listened to his clear, concise and logical interpretation of the Holy Scriptures.

Bro. Herbert Davis, also of Collins, who is a music scholar of great ability, led in the choir service and at appropriate intervals, accompanied the organ and singers with the cornet. The musical program, as rendered at the several services, was a feature of the meeting, and was, without a doubt, the best ever enjoyed by the church-goers of Moselle.

Brothers P'Pool and Davis left on a late train Saturday night, after the last service here, for Louisville, Miss., where they will conduct a revival which began Sunday the 10th instant.

J. A. HEARN,
A Member.

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Specimen Part-page of Type.

ST. MATTHEW, 5.

15 ^b The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;
16 ^c The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 81.
Lk. 9. 1, 2.
Lk. 9. 7.
Lk. 9. 14.
Lk. 9. 15.
Lk. 9. 22.
Lk. 9. 23.
Lk. 9. 24.
Lk. 9. 25.
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Lk. 9. 30.
Lk. 9. 31.
Lk. 9. 32.
Lk. 9. 33.
Lk. 9. 34.
Lk. 9. 35.
Lk. 9. 36.
Lk. 9. 37.
Lk. 9. 38.
Lk. 9. 39.
Lk. 9. 40.
Lk. 9. 41.
Lk. 9. 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 ^c Blessed are they that mourn: for they shall be comforted.
5 ^d Blessed are the meek: for they shall inherit the earth.

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SHAW.

We had a very fine meeting of the Deer Creek Association and was very sorry that you couldn't meet with us. I am busy with my own work and in addition thereto I am preparing the report on Mississippi Baptist educational interests for the convention in Hattiesburg, and am getting ready to bring two orphan children to our orphanage tomorrow.

Brother Farr was here recently and preached a sermon on Christian education and made a good beginning. He will come back later and

finish up the work. I am working for \$2,000 on my field.

Fraternally yours,

W. S. ALLEN.

A GOOD MEETING.

Brother H. C. Joiner came to us on Monday night and for eight or nine days presented the word of truth with great force and determination. The people came in large numbers, heard the word gladly and not a few rejoiced in hope. Our numbers were increased by fourteen helpful and

hopeful additions and we are all glad. The Lord be praised.
In love, your brother,
J. A. HACKETT.
Meridian, Miss.

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Can You Write a Letter Like This?

Mrs. Theo. Kuker, Florence, S. C., writes us under date of Aug. 29, 1915, as follows: "I have ordered 'RENEWAL' for several people and many others come to me for the name and address. As my recovery has been so wonderful I am happy to recommend such a sure remedy. It has never failed to relieve those who used it." This is only one of many such letters received by us almost every day. You, too, can be well, if you will. "Renewal" relieves rheumatism by removing the cause, uric acid, from the blood. For sale by all druggists, 50c per bottle, or sent postpaid on receipt of price, if your druggist cannot supply you, WARNER DRUG CO., Nashville, Tenn.

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PLEASE MENTION THIS PUBLICATION

Sunday School Lesson

BY A. J. AVEN, D. D.

JOASH REPAIRS THE TEMPLE.

II Kings 12:4-15.

Introduction.

"The reign of Joash began under favorable conditions. The people received him cordially. He had in the priest Jehoida a good and wise counselor. There was need of much work about the temple, which had fallen into decay because of neglect. The work of Joash seemed to have been principally to restore the worship of Jehovah and to repair His house. It is not pleasant to consider the close of this king's reign. We are pained at his course in yielding to those who introduced Baal-worship and in authorizing the stoning of Zechariah, the son of Jehoida, for testifying against the idolatry of Judah, and at his death at the hands of assassins. The lesson today gives us an example of devotion to God's work and teaches all of us the duty of properly caring for the house of the Lord."

Lesson Teachings.

Sources of Revenue.—"All the money." The money referred to in this verse was the tax which was received for religious purposes, and to be paid at the sanctuary. There seems to be three classes of income. First, "all the money of the dedicated things;" second, the money of every one that "passeth the account," and third, all the money that "cometh into any man's heart."

The Temple Out of Repair.—The temple had been neglected for a long time. The sons of Athaliah had broken up the house of God. "For the son of Athaliah, that wicked woman, had broken up the house of God." (II Chron. 24:7.) Things built with hands cannot stand the test of time always, but when wicked men come into authority, things go to pieces much more rapidly. It was sin enough to shock every righteous man to see the house going to rack by the neglect of those whose business it was to keep it in repair. If God looked with disfavor upon the neglect of His temple, the place set apart for His worship, how much more does He grieve when He sees His children abusing their bodies, the temple He has chosen for the indwelling of His Spirit. Yes, we are under obligation to take care of the temple of God, and we cannot dissipate without sinning against God.

The Leader in the Work of Repairs.—The king seemed to take the lead in this great work, while the priests were careless. But it is but the natural thing to expect, for those in authority certainly have greater responsibility than those of lesser degree. There is nothing of more value to a man than to recognize the fact that he has an influence more or less powerful. There is no such thing as living without an influence.

"I shot an arrow in the air,
It fell to earth I knew not where.

I breathed a song in the air,
It fell to earth I knew not where.
Long, long, afterwards in an oak,
I found the arrow still unbroke.
The song from beginning to end,
I found again in the heart of a friend."

The above lines illustrate that influences must exist either for good or for evil. Either like the song to bless all with whom we come in contact, or like the arrow, to poison and dwarf those of our association. The more we are blessed intellectually and in preparation for work in the kingdom of God, the more responsibility rests upon us. "To every man according to his several ability." But the house of God should have had a special attraction for the king. For it will be remembered that it was in the house that he was saved from the wrath of Athaliah. It is but right that those who have had the advantages of religious surroundings and have been trained in the better ways of thinking, should take the lead in repairing the affairs of the kingdom.

The Part of Priests.—Of course the king could not look after every detail of the work, and appointed the priests to do the collecting of the funds. They were to collect from those of their acquaintance. But it was slow work, and the repairs did not begin. But with it all there is a good lesson for method in work. Those with whom we are on intimate terms are the most available ones for us to call upon for help in the work of the kingdom. Especially is this true in regard to bringing men to Christ. If we have an unregenerated friend, it does seem that we should not hesitate to ask him to join us in the heavenward march. But this method of raising money was a failure. I wonder if we are not as guilty sometimes for the failure of the progress of God's kingdom as were these priests? Half-hearted work never brings results whether in the work of the churches or in the every-day affairs of life.

A New Method of Raising Money.

The king seemed to be very zealous for the repairs of the temple, but his after life causes us to fear for his genuineness of action. There is danger sometimes of our becoming more zealous for the building and beautifying of our houses of worship than for the real progress of the kingdom. It surely is commendable to be proud of our church building, but let this interest be based on the material assistance it may be able to lend in inviting others to worship or to attend where they may have the opportunity of hearing the Word that maketh alive.

The Temple Repaired.—The matter was now taken out of the hands of those who had shown so little business tact, and put into hands that would push the work through to completion. It is just as necessary to

HAVE DARK HAIR AND LOOK YOUNG

Nobody can Tell when you Darken Gray, Faded Hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

use business methods in God's kingdom as elsewhere. Indeed it is a sin to waste the Lord's funds. Care in all things, then, is commendable. In the progress of the work the men into whose hands the charge had been committed dealt absolutely honestly. They gained such a reputation for honesty that they did not need an auditing committee. The lesson of honesty in regard to handling public funds is a splendid lesson to impress upon the entire school. But they did not waste the funds in useless ornaments. It is all right to beautify the church, but let that be secondary. It certainly does not speak well to spend it all on the home grounds and leave nothing for the spread of the gospel in other lands. Let it be impressed upon the pupils of the school that the gospel has been entrusted to the followers of Christ for its spreading, and that every redeemed soul of God has a certain responsibility in this great work. The coming in of the kingdom will be hastened or retarded just in proportion to the zeal or indifference shown by those into whose hands the work has been committed.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 39
ESTABLISHED 1888
THE C. B. BELL CO., HILLSBORO, OHIO

SALTS FINE FOR ACHING KIDNEYS

We eat too much meat, which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulates them to normal activity. It also neutralizes the acids in the urine, so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

STATE MISSIONS

The Only Text-Book on State Missions

The Commonwealths and the Kingdom

By Frank W. Padelford, D. D.
Illustrated. Cloth 50 cents net; paper, 35 cents net. Postage, 8 cents extra.

The story of State Missions finds adequate, graphic telling in these pages. From the days of Roger Williams, Baptists have had an increasing recognition of America as a field of evangelism among the Indians, among the settlers on the frontier, among the masses in the phenomenally growing cities, among the scattered dwellers in the vastness of western plains and mountain districts, among the incoming peoples from the ends of the earth, among Americans who are out of touch with the soul of Americanism. What State Convention work means, how wise the plan, enlightened the policy, far-reaching the endeavor, even men who contribute to the success have not always realized. Doctor Padelford has vision of clearness and words of simplicity; he makes us know the bigness of the task and the Christian sense of the campaign.

AMERICAN BAPTIST PUBLICATION SOCIETY
514 N. Grand Avenue, St. Louis, Mo.

STATE MISSIONS

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, 50c and \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

GOOSE FEATHERS, FEATHER BEDS, CUSHIONS, PILLOWS AND
CUSHIONS, made to order, direct from factory. Write for Catalogue.
Sanitary Bedding Co., Dept. 611, Charlotte, N. C.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

JEREMIAH S. BURNETT.

Jeremiah S. Burnett died at his home at Courtland, Miss., October 12, in his eighty-first year. He was born in Spartanburg district, S. C., January 3, 1835. While in his teens he was converted and joined the Baptist church; when about twenty-one years of age he came to Mississippi, Panola county, where he has lived near to Courtland for nearly seventy years. He was the senior deacon of our church. He leaves a wife, with whom he had lived in sweet companionship for nearly fifty-five years; also six children, who mourn his going. He was a great conservative man, kind in his home, a good provider, affectionate father and considerate husband. He will be much missed as he was one of the old landmarks of this community. We laid his body to rest in the Batesville cemetery there to await the resurrection of the last day. Peace to his ashes and comfort to the bereaved ones.
His Pastor,
J. E. BUCHANAN.

SOUTHWESTERN BAPTIST SEMINARY.

One month ago today the writer crossed the murky waters of the old Mississippi with his face turned toward Fort Worth, Texas. While a feeling of sadness twinged at his heart as he realized that he was leaving the fair fields of his native State, perhaps permanently, still there was joyful anticipation reigning there of the spiritual and intellectual stores awaiting him in the school of the prophets. To all of my friends in dear old Mississippi, I wish to send cordial and tender greetings.

Just recently my heart has been stricken with great sorrow by a message notifying me of the death of Mrs. E. C. Bolls, known and loved by so many readers of The Baptist Record, those scores of friends whom she has won by her marvelous and inspiring pen. It was my honor to have known this great woman personally, to have been her Sunday School pupil for three years of my life and her pastor for four years. Never did a sweeter, purer, more refined spirit grace the sphere of human life than was this noble soul who now ripens into her consummate glory and power in the paradise of God. Hundreds mourn in sadness her departure, her dear old church throbs and thrills with sorrow, hearts are broken on every side, while her loved ones rain their tears of agonizing grief upon her final resting place. In the rapture-laden atmosphere of her heavenly home, she is now greeting the many whose lives have been immortalized by her memorial pen. Loved ones, embrace her there for us!
H. E. DANA.
Fort Worth, Texas.
(The linotype operator at Heder-

Selected Books For Christian Workers THE CONVENTION NORMAL COURSE

- "The New Convention Normal Manual" (Spilman, Leavell and Burroughs); cloth, 50 cents; paper, 35 cents.
- "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
- "Talks with the Training Class" (Slattery); 50 cents.
- "The Seven Laws of Teaching" (Gregory); 50 cents.
- "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.
- "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
- "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
- "New Testament History" (Maclear); 30 cents.

POST GRADUATE COURSE WITH DIPLOMA

(offered for those holding Blue Seal Diplomas)

- "The School of the Church" (Frost), \$1.00.
- "The Way, Made Plain" (Brookes), 75 cents.
- "The Making of a Teacher" (Brumbaugh), \$1.00.
- "Secrets of Sunday School Teaching" (Pell), \$1.00.
- "The Monuments and the Old Testament" (Price), \$1.50.

27,000 Diplomas awarded. Descriptive literature free. Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs (25 cents).

BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

man Brothers learns with profound regret of the death of Mrs. Bolls, whose contributions to The Baptist Record have been read by him with much relish. He would rather set up her copy (as hard to read as it was) than any typewritten manuscript he ever came across!)

THE TEN DEMANDMENTS.

The following "Ten Demandments" are said to be hanging conspicuously in the salmon-canning establishment in Steveston, Western Canada. They are full of suggestions to employees in all sorts of business.

1. Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.
2. Watch your work — not the clock. A long day's work makes a long day short; and a short day's work makes my face long.
3. Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay, if you increase my profits.
4. You owe so much to yourself you cannot afford to owe anybody else. Keep out of debt, or keep out of my shop.
5. Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.
6. Mind your own business, and in time you'll have a business of your own to mind.
7. Don't do anything here which hurts your self-respect. An employee who is willing to steal for me is willing to steal from me.
8. It is none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.

BEREAN CLASS ORGANIZED.

A few survivors of last session's Baraca Sunday School class and new members assembled a few Sundays ago in a room of our handsome library, and after organization, we decided to change the name "Baraca" to Berean Sunday School class. This being an organized class, we elected officers as follows: Prof. P. H. Eager, teacher; G. C. Hodge, president; G. M. Savell, vice-president; J. O. Watkins, secretary; A. G. Hughes, treasurer, and C. P. Ulmer, reporter. All these men seem to be good Christian hustlers and will be an honor to the class. This is a prosperous class at the present and is looking for a hopeful future.

C. P. ULMER.

Clinton, Miss.

The smart traveling man stood on a corner in the little country village at dusk. He was looking for amusement, at the first object that attracted his attention was an overgrown boy, perhaps fifteen years of age, riding a horse that might have come out of the ark.

"Hello, sonny," shouted the salesman. "How long has that horse been dead?"

Quick as a flash the boy replied, "Three days, but you're the first buzzard that has noticed it!"

The traveling man moved on to the hotel.

COPLAH COUNTY ASSOCIATION.

The twenty-ninth annual session of the Coplah County Baptist Association was held with the Hazlehurst church on October 6-7, which was pronounced by all who attended to be one of the very best meetings in all its history. The attendance was large, every church save one being represented, besides a goodly number of visitors. This body was organized in the Hazlehurst church in November, 1887, with four churches and 794 members. Now there are twenty-five churches, with a total membership of 4,500, every church in the county except three being members. The letters from the churches will show about the same results as last year, with perhaps some increase in the number of additions. Pastor W. L. Howse, of Crystal Springs, preached the introductory sermon, which was a strong, clear and earnest presentation of the cross of Jesus Christ. The message served to pitch the entire meeting on a high plane. Brethren Lawrence, Farr, McComb and Carter were present, taking care of their respective departments of our denominational life and the messengers heard them gladly. Practically every one appointed to read reports were present with real reports, showing careful study and research in their preparation. Prof. H. L. McClesky, principal of the Hazlehurst High School, was re-elected moderator; Pastor W. H. Evans, of Wesson, was retained as clerk, and Brother E. O. McLemore, of Hazlehurst, was chosen as treasurer.

Of course, Miss Lackey was present with her accustomed zeal and contagious enthusiasm to talk to the ladies in their meetings, which were largely attended. The unions of the association had a good time packing the box for the frontier missionary and his family, which was valued at \$200.

The next session will be held with the Sardis church, eight miles east of Hazlehurst, and the date suggested by the committee on revision of dates was adopted, being October 10. We regretted that the editor was not present, but The Record was not overlooked, Pastor Morgan, of Brookhaven, making a good speech in its behalf. C. C. PUGH.

THICK, GLOSSY HAIR
FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots fall out, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

NEWS IN THE CIRCLE
MARTIN BALL

The St. Charles avenue church has called Rev. Weston Bruner, secretary of evangelism, and there are hopes of securing his services.

The church at Sherman, Texas, has called Rev. Fred F. Brown, of Frankfort, Ky. He will succeed Rev. Forest Smith, who has accepted work in Ft. Worth.

The church at Holly Springs has made rapid progress during the past year under the leadership of Pastor Leonard Leavell. They have given him a unanimous call for another year.

Evangelist J. H. Dew recently held a meeting at Charleston, Mo., in which there were fifty-two additions to the church. R. L. Lemons is the pastor. He was assisted by Mrs. Dew, who led the music.

Pastor H. M. Bell has just had a fine meeting with the East Meade church, Louisville, Ky. Rev. B. T. Kimbrough, pastor. There were thirty-two additions and twenty-five by baptism. The meeting continues.

The Clarksdale church has just enjoyed a very gracious refreshing from the presence of the Lord. The pastor was aided by Evangelist J. B. DeGarmo. The church was strengthened by twenty-seven new members.

An awful tragedy has taken place in Clarksdale. The cashier of the Planters' Bank was shot down in his own home by a worthless negro burglar. The entire community was aroused. The negro has never been caught.

Pastor H. W. Stigler, of Custer, Okla., baptized the pastor of the Methodist church in that town recently. Stigler says he is an humble, consecrated man, well educated, and "a Baptist from head to foot." What a pity they all won't see it!

Dr. R. A. Kimbrough is with Pastor J. W. Dickens in a fine meeting with the Second church, Jackson, Tenn. Kimbrough is at home in Jackson. He graduated at the university and was once president of the institution.

Evangelist Caleb A. Ridley, of Atlanta, Ga., has been wonderfully successful in his labors. In the last six months there have been 1,500 additions to the churches where he has labored. He is a strong preacher and his methods are safe.

It would be a gracious thing for every fifth Sunday meeting in the State to make an offering for State missions this month and wire the amount to Dr. Lawrence. Suppose we all do that. The board needs it now.

The Baptist Gazette, a four-page paper, published at Mound Bayou, is on our desk. It is well printed and well edited. Mound Bayou is an exclusive negro town—they manage everything. They deserve credit for the way the business is conducted.

The church at Clarksdale is enjoying a gracious refreshing from the presence of the Lord. Evangelist DeGarmo is aiding Pastor Ball. To the present there have been about twenty professions and seventeen additions and the meeting continues.

Pastor Geo. W. Truett has volunteered to give the greater part of his services to field work for the State Mission Board of Texas, until the meeting of the State Convention at Austin. It is said he preaches more out of Dallas than in it and yet his church grows.

Rev. C. S. Shugart, of Alabama, recently assisted Pastor J. H. Broom, at Jackson, Ky., in a splendid meeting, in which thirty-two were received into the church—thirty-one by baptism. This place is known in Kentucky as "Bloody Breathitt." Breathitt is the name of the county.

Our meeting at Clarksdale went on in the face of many drawbacks. An awful tragedy, arousing the entire town, occurred on the second Sunday, continuous rain for two days, and several other things, but the gospel was preached and men and women yielded. The church is on a higher plane.

Our own W. J. Epting is accomplishing great things for the Master in his work at Whitesboro, Texas. His church is now one of the leading churches in the Grayson County Association. A minute of this association is on our desk. Our churches ought to hold such men as he.

VALOBUSHA ASSOCIATION.

The seventy-ninth session of this body met with the Oakland Baptist church on Tuesday, October 5. The session was organized by electing Rev. I. P. Trotter, moderator; T. T. Gooch, clerk, and H. A. Dana, treasurer.

Owing to heavy and prolonged rains the day before, the attendance was not what we had expected.

Brethren W. E. Lee, J. W. Lee, W. R. Cooper, J. B. Lawrence and C. D. Graves were the visiting preachers who have no work in the association.

Brethren W. I. Hargis, J. C. Schultz and W. J. Derrick were some of our non-resident pastors who were with us.

Brother W. E. Lee preached an able sermon the first night, which was very helpful to us, using as his text, "One faith, one Lord, one baptism."

It goes without gainsaying—that the speeches of Brethren Graves and Lawrence were very much enjoyed, though Brother Lawrence spoke after the hour for adjournment, as he was with us but a few hours.

Brother Graves, with the help of some of the brethren, succeeded in getting a church-to-church campaign begun. The campaign will begin October 31 and run till December 3,

10 CENT "CASCARETS"
IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

skipping the week of the convention.

We had a good session of the association, but some were too eager to get back home and the association was cut too short. We were sorry to miss some of our representative brethren, but we will live in hopes of having more of them with us next year at Charleston as we hope that not so many associations will meet at the same time. Our association adopted the time set by the committee. T. F. GOOCH.

GREENWOOD MEETING.

It was my very great pleasure to spend ten days recently assisting Dr. W. C. Tyree in a meeting at Greenwood, Miss. A good deal of interest was shown and there were twenty-one additions to the church. A fine work is being done under the leadership of this popular pastor, noted for his consecration, courage, conviction and common sense. I found Greenwood to be an unusually enterprising place. BEN COX,

Pastor Central Baptist Church, Memphis, Tenn.

MRS. GEORGIA TALBERT.

On the evening of September 21, 1915, the beautiful spirit of our sister, Mrs. Georgia Talbert, went over the hill of time into the "city not made with hands," where the day never ends.

She was the widow of Rev. T. L. Talbert, who went to his reward many years ago; she served as vice-president of the W. M. U. in this association for a number of years, and by her rare gifts of mind and heart and her deep consecration to her Master's work, she was a power for good where she was known.

Her example will ever live in the lives she has influenced.

Resolved, That we bow in humble submission to the will of Him who doeth all things well, knowing our loss is her gain; that we cherish the memory of her gentle and quiet life; that we tender our sympathies to the bereaved family. That these resolutions be spread on the minutes of the W. M. U. and published in The Baptist Record, and a copy be sent to the family.

MRS. JAMES HORTON,
MRS. J. H. BROWN,
MRS. J. C. PERRY,

Grenada, Miss. Committee.

RUSSELL SPRINGS, KY.

I am here for an indefinite time to evangelize and drum for the Baptist academy at Campbellsville. I find this a fine section of country with a people capable and ready for wonderful development. The middle route of the Dixie highway, which is just beginning to be built in this section, passes here, the machinery being on the way from the railroad, which is thirty-six miles away. The lands in this country are not so fertile as in some sections, but give a good yield and are capable of any degree of improvement.

I find the people ripe for the gospel. A young man who wants to build and be permanent can find the place here. This church is now without a pastor. The coming of the highway and a prospective railroad give promise beyond anything I know anywhere else. Everything is favorable to Baptist teaching and the people are eager for every advantage that can be gotten. There is great need of cultivation, but a young man who can lead and mould could live and develop the situation.

The school has a territory reaching a hundred miles in every direction in the finest section for patronage I ever saw, I think. J. Z. Duke of Texas, who was here last spring in an institute, pronounced it the best situation he ever saw. It is hoped both he and the educational commission will donate largely to the needs which are great. It will be impossible to take care of the students expected after Christmas.

I get a little homesick sometimes, roaming round clear away from anywhere, but I am glad of an opportunity to do the work that is destined to tell hereafter. I am out of connection with my fellows of the force till I do not even know where they are. I have not had a letter from anywhere since I left headquarters, nearly a week ago. I see the papers two days old. But for being so busy and seeing so much ahead, I'd be restless. As it is, there can be something found to do all the time. The fact is, there is so much and so many places waiting, I grow nervous at times because I can't meet the demands. I must leave this place a week before I ought, if the reaping the present conditions promise were done.

Regards to the home folks.

Yours to count on,

J. F. HAILEY.

Tobacco Habit Banished.

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 20, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER," and positive proof.

A TEXAS ZEPHYR.

I resigned my pastorate at Brooklyn Heights Baptist church, Fort Worth, May 30, 1915, to accept the missionary evangelistic work of Palo Peato county for the summer, which work I entered upon on June first, and closed out September 19. During this time I conducted eight meetings and assisted in two others. It was my happy privilege to see 176

conversions and restorations; one young lady surrendered her life to go to China as a missionary. The church took her up and put her in college in order that she might be prepared for the work. Two young men surrendered to preach; one of them is attending the high school and the other will enter the seminary next term.

On September 20th I came back to Fort Worth to enter the Southwest Baptist Theological Seminary—the greatest seminary in the world, where I have spent two of the best years of my life. Upon landing on Seminary Hill, I found some thirty-odd Mississippians to greet me with a great host of others.

It has been said that Baptists and Johnson grass are going to take Texas if they keep on. It looks to me like Mississippians have already taken Seminary Hill. We are having a great time here together, and to the other preacher boys and missionaries of Mississippi we would say, "Come thou and go with us and we will do thee good." We hope to see you, our friends and loved ones, some day. You will hear from us again through our Mississippi Club, which consists, I think, of thirty-three, up to this writing.

God's blessings upon you is my prayer.

J. W. LANGHAM.

Seminary Hill, Fort Worth, Texas.

Whenever You Need a General Tonic
Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

BELZONI.

We have just closed a gracious revival at Belzoni in which we had the help of Evangelists T. T. Martin, J. F. Harrell, and Gospel Singer E. L. Raborn, of the Blue Mountain evangelists. Brother Martin was with us three days, after which he left the meeting to be concluded by Brethren Harrell and Raborn, who remained nearly three weeks. The apparent results were thirty accessions by baptism and twelve by letter; a number of professions of faith from people who have not yet united with any church; a vote to go from half time to full time next year; the enlargement of our W. M. U., and the organization after the meeting of a Y. W. A.; the organization by Brother Raborn, of a ladies' prayer meeting, which became a great power in the meeting and which our women have resolved to continue; a general manifestation of renewed consecration on the part of professed Christians.

Brother Harrell preaches with clearness and power and strives to bind pastor and people closer together. Brother Raborn is not only an excellent song leader, but one of the most spiritually minded men and skillful personal workers I have ever known. Of course the country knows the sterling worth of the peerless T. T. Martin.

The pastor is very optimistic over the outlook at Belzoni.

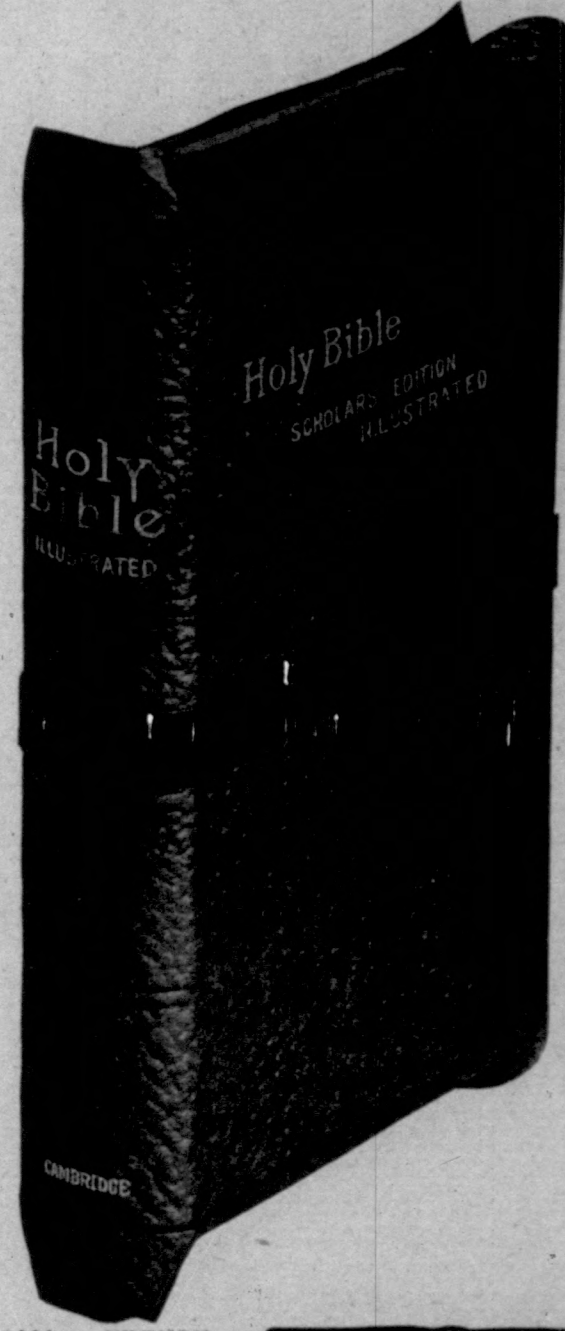
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The Bodi-Tone Company wants you to try a full-sized box of Bodi-Tone at its own risk. We want you to see, feel, know and be sure of its powers before you pay for it or buy a penny's worth of Bodi-Tone. You must see what it does for you, must feel what it accomplishes in your own particular case, must know how its use benefits and corrects your body, before you pay. No matter what your ailment may be, we want you to try a box of Bodi-Tone in this way. No matter how old you are, no matter how long you have been sick, no matter what you have used without success, we are willing to send it to you, for you to try, without a penny from you. We don't care what doctors have told you, we don't care whether you have any confidence or belief in Bodi-Tone, we are glad to have you and every sick, weak or worn-out man or woman in America try it at our risk.

All you need do is send the coupon, which tells us you want to try Bodi-Tone, with your name and address, and we will mail a dollar box of Bodi-Tone to you, without a penny.

If you are tired of continual doctoring and bad health, if you are wearied of feeling you cannot depend on your body to act right and do its full duty, you need Bodi-Tone right now, and this offer gives you a chance to try it without risking a penny. You need it to seek out your weak spots and make them stronger, to stop the leaks which have been draining your vitality, to make your organs, nerves and muscles capable of giving you the right measure of strength, vigor, energy and full-blooded comfort your body should have. If you want to stop the use of medicine, if you want to quit the doctors, if you want to stop the strain and drain of continual dosing and drugging, send the coupon immediately for a dollar box on trial and tone your body and make it healthy with Bodi-Tone, for healthy bodies need no medicine. The decision is all left to you. You judge for yourself, in your own time, in your own home, and judge Bodi-Tone by what it does in your own body. Bodi-Tone wants you to take your own time, to see, feel and be sure, to know its work is making health, before you pay. Your word decides it.

Bodi-Tone Does Just As Its Name Means

It cures disease by toning all the body, and we want to show you what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box on trial so you can try this great remedy and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, when lack of vitality is found and felt, the tone of the entire physical body should be raised to the highest possible point, to make all the body help to cure and restore. This is the power which underlies all of Bodi-Tone's great work for the sick, this is the power it offers you to help you get new health and strength, new vigor and new vitality.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit.

When you use Bodi-Tone you know just what you are using, know it is pure and safe and know you are taking the right kind of medicine to provide real help for the body. It contains nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the kidneys and dissolves rheumatic deposits, Gentian does invaluable work for the stomach and digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. Every one of these ingredients possesses characteristics most valuable in this common sense plan of toning all the body. Each exerts a special action in some certain part, organ or function of the body that helps to bring the whole body back to nature and to health. Its method is right.

Natural Curatives To Make Natural Health

Each Bodi-Tone ingredient adds a needed element from nature to the body, for Bodi-Tone is altogether a natural remedy. Each has a certain work to do in the body and does it well, in a natural manner. They are used in Bodi-Tone because of this ability. We claim no credit for discovering these valuable ingredients, each of which has a well deserved place in established medical science. We claim only the credit for our successful Bodi-Tone formula, which is our own discovery, for the way in which we have selected, proportioned and combined these great natural curatives, and for the health-making work which Bodi-Tone has so well proven its ability to perform in the body. The curative forces which Bodi-Tone so ably uses are the forces which have always existed in nature for the restoration of the body's health. Many are regularly prescribed by good physicians in combination with such drugs as each doctor may favor, for there are wide differences of opinion among doctors of various schools. The exact combination used in Bodi-Tone is what gives it the far-reaching and thorough curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies, cures which have won the gratitude of thousands.

No One Is Too Old To Use Bodi-Tone

This trial offer is open to all, freely, generously, without any age limit, for we are glad to prove at our own risk how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, whether from age or otherwise. Thousands of old men and women have sent for Bodi-Tone on trial, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles and new vitality into every vital function. If there is anything wrong in any part of your body, if any organ is acting in a way which you realize and know is not right, send for Bodi-Tone on this trial offer and give it a chance to set you right. If you do not feel right, eat right, sleep right, weigh right, work right and think right, now and all the time, put Bodi-Tone in command of your body for twenty-five days. Let it marshal your bodily forces, let it line them up and work them into shape, until all are marching along straight, strong and harmoniously, in perfect time, tune and tone, for that is what Bodi-Tone is for and what it is doing for thousands. If the doctor's prescriptions and ordinary medicinal combinations have failed, let this scientific combination of special remedies show and prove what it can do for you. Its greatest triumphs have been among men and women who had chronic ailments, who had used patent medicines and had doctored with their local doctors and out-of-town specialists, all without lasting benefit. It is because of its great work in these cases that all chronic sufferers and persons with obstinate diseases are invited to try a dollar box of Bodi-Tone at our risk.

Why be a Slave To Bad Health?

Why remain in ill-health month after month, why allow your body to make you a slave to ill, humors, distress and discomforts, when it is so easy to procure a trial box of this home treatment which has restored thousands to vigorous health and glorious strength? Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by filling in your name and address on the trial coupon and mailing it to us, you can get a full twenty-five days treatment of this great remedy which people everywhere are praising and talking about. It just costs a two-cent stamp, and you don't need to pay a single penny for the medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose, no matter what your ailment may be, by thus trying it.

Thousands of Cures

of Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Break-down, have fully proven the power and great remedial value of Bodi-Tone in such disorders. Each one got a dollar box on trial, as we offer to you in the coupon.

Its history of success has proven beyond a shadow of doubt how the Bodi-Tone plan of toning all the body is a right plan that helps to cure these and other disorders, that it is a real aid to nature. Many who had for years been in poor health and had tried good doctors and most all of the prominent medicines, have found that one single box of Bodi-Tone did more good than all other treatments combined. It goes to the root in the body and cures because its work is rational and thorough, the only kind that makes cures permanent. Read the reports, showing how Bodi-Tone makes new health and strength, send the coupon for a box on trial at our risk and see if it will not prove the right thing for you.

Doctor Said Nothing Would Help

OSWEGO, OREGON.—I am seventy-three years old, and had Catarrh of the Stomach and Bladder, Rheumatism and Heart Trouble for many years. I had such sharp, shooting pains that I thought they would kill me. I doctored for years, having had three of the best doctors in California and Oregon, but they did me no real good. When I got Bodi-Tone I was down in bed. My doctor said it would make no difference what I took, for I could not get any better. Well, that was over a year ago, and I am still alive and can split and saw wood and do a pretty fair day's work. The doctors said I had a slow heart, and for years I could not sleep on my left side, but now I lie down any way I happen to get into the bed and sleep until day-break. The doctors used to inject morphine into me to kill the pain, but since I have used Bodi-Tone I have no pain. My feet and limbs used to swell clear to my knees, and my hands also, and now all is gone, along with the Rheumatism which I had for forty years. My Kidneys, Liver and Stomach do not bother me, and I can eat a good meal. Bodi-Tone was a blessing to me in my old age. G. M. SIMMONS.



Saved Her Life and Made Her a Well Woman

ATLANTA, TEXAS.—I feel like telling everyone what Bodi-Tone has done for me. I was almost dead when I saw it advertised. I read what it might be the right medicine for me. I had tried most everything in the way of medicine; nothing seemed to do me any good. I have paid hundreds of dollars trying to get well, but all in vain. I was sick all over. I had Kidney, Bladder and Heart Trouble, Cramps, Nervousness and Constipation. I was past walking when I commenced taking Bodi-Tone. Now I am well of all those diseases. I have no pain anywhere in my body. Bodi-Tone saved my life, and I thank the Lord that I got the right medicine in time, for I was very far gone. MRS. S. A. PHILLIPS.



Permanently Cured a Year Ago

NORTH EASTHAM, MASS.—It is now over a year since I took Bodi-Tone, and I have waited to see if my troubles would return, but as they have not, I feel it my duty to the public to testify what the medicine has done for me. I had Palpitation of the Heart so bad that I could hardly walk, and could never lie on my left side. I had Indigestion so serious that the doctors thought I must die, but since taking Bodi-Tone I am a well man. I can eat anything I want at any time and nothing hurts me. I have had no trouble during the year with either my Heart or my Stomach and sleep well at night, lying on either side. I am seventy-seven years old, and can now do a very good day's work alongside men of forty, and Bodi-Tone made it possible. WARREN K. SNOW.



Trial Coupon

Clipped from Baptist Record.

Bodi-Tone Company,

• Hoynes & North Aves., Chicago.

I have read your offer of a dollar box of Bodi-Tone on 25 days' trial and ask you to send me a box by return mail, postpaid. I will give it a fair trial and will send you \$1.00 promptly when I am sure it has benefited me. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever used it.

Name _____

Town _____

State _____

Street or R. F. D. _____

Husband and Wife Trial Offer When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send TWO BOXES on trial, with the understanding that each will use a box, and pay us \$1.00 each if benefited. In such cases this Coupon should be signed with the husband's name, followed by the words "and wife." Write name in this way and we will know two boxes are wanted for husband and wife, the only way we ever send two boxes on trial.